SN 563 182 The Chinese, fully aware of their old culture and history, continued up to our times to consider Mongols, Turks and Tibetans if not as barbarians, at least as inferior peoples. This attitude of the Chinese caused, perhaps as an understandably psychological reaction, the superiority-complex behaviour of some minorities. In addition, the higher efficiency and diligence of the average Chinese peasant in comparison with the average non-Chinese did not help mutual understanding and esteem.

SN 563 668 [641] Constitutionally, for the first time in centuries, the minorities are not only considered by the present Communistic regime as absolutely equal to any other racial or ethnic group but they are also treated with consideration. The Communists do everything in order to avoid hurting the nationalistic feeling of the minorities. The price the minorities SN [177] have to pay for a certain degree of local self-determination, independence and self-government is the thorough acceptance of the party line with all its consequences, above all, collectivization, which certainly means an incredible change of the traditional economic pattern, because eight ninths of the total population are peasants and only the remaining one-ninth are pastoral nomads, whose livestock - collectivization is yet to come.

SN 563 829 Since the overwhelming majority of the population of the Northwest consists of Chinese, the attitude toward the state in general is positive. Natural recognition of the government lies in the traditional line of Chinese behavior. The deep-rooted respect for "magistracy" and officialdom implies this basic recognition.

SN 563 668 578 669 The relationship between Chinese Communist rulers and ruled Chinese (whether Communist or not) might be described as less frictional than that between the non-Chinese minorities and the Chinese Communist rulers, that is, a certain tension and uneasiness between the Uighur Autonomous Region and the government has occurred several times during the last five years, and also between the Tibetans of Chinghai and the Communist authorities, and the recent uprisings of Tibetans (July 1956) seem to be of major significance.

SN 829 Generally speaking, the average Chinese in the Northwest has neither a sense of common destiny or any sense of mission.

SN 829 571 The average Chinese peasant's life is concerned with one main and urgent problem: livelihood. Quite different is the situation among the intelligentsia, who are culture conscious to such a degree that it often results in a feeling of superiority over other peoples. Among those intellectuals there is a strong feeling and conviction that China has a grand mission in Asia - cultural and political leadership.

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631 **Yang Shen-chih: Local leader**

A native of Kansu Province, dates unknown. An influential local leader. From 1949, member of the Military and Administrative Council for the Northwest, member of its Land Reform Commission and vice-chairman of the People's Supervisory Commission; since 1953, member of the Northwest Administrative Council and vice-chairman of the People's Supervisory Commission.

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159 **Yang Tseng-hsin (1860-1928): Former governor of Sinkiang**

Born in 1860 in Yunnan Province, holder of both the Chu-jen and Chin-shih degrees of the late Ch'ing Dynasty. In 1889, magistrate of Chung-wei district of Kansu, later promoted as the chou commissioner of Hochow, Kansu. He also commanded troops under Chen Sheng-ch'uan. In 1901, he joined the staff of Wei Kuang-t'ao, governor-general of Shensi and Kansu, and was appointed superintendent of the army school in Kansu. In 1908 he was given the position of circuit commissioner of Aksu
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[693] Circuit, Sinkiang. In 1911 he was transferred to the Chenti Circuit and concurrently held the positions as prosecutor. In 1912
[652] he was promoted to provincial treasurer of Sinkiang. When the
[635] newly appointed governor, Yuan Hung-yu, was murdered on his way to Urumchi (Tihua), Yang was appointed governor of Sinkiang. His title was changed several times, but his actual position remained as the political and military boss of Sinkiang from 1912 to 1928. When Yuan Shih-k'ai enthroned himself as
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[554] the emperor of China in 1916, Yang was awarded an earldom of
[635] the first rank. In 1928, he pledged his support to the Nationalist Government in Nanking, and was appointed the provincial chairman of Sinkiang. He was assassinated in July, 1928.

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159 In the history of modern Sinkiang, Yang Tseng-hsin was the only person who ruled Sinkiang for seventeen years. He was
635 credited, during his administration, with restoring peace and prosperity to the province. During those seventeen years, he
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[575] smashed the secret society, Ko-lao-hui (Elder Brother Society),
[648] defeated the invasion of Kobdo and Altai (A-shan) by the troops of Outer Mongolia in 1928, quelled the disturbances of the Kazakhs who fled into Sinkiang from Soviet rule in 1917, and pacified the defeated White Russian troops who also escaped into
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[563] Sinkiang during the Soviet Revolution in 1917. Internally, he
[641] adopted the policy of racial equality among the different tribes
[648] within the border of Sinkiang. Diplomatically, he improved the trade relations with Russia and settled the border troubles. But, because of his autocratic and dictatorial attitude toward his subordinates, and his cruelty toward his opponents, he made enemies who brought about his assassination.